THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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GENERAL CONFERENCE.

[CONTINUED FROM PAGE 357.]

WHEN Apostle Richards had concluded his remarks, the Conference was addressed by

APOSTLE MOSES THATCHER,

who said, in substance: I have listened with great pleasure to the remarks made by the speakers at this Conference, and have been highly edified by the remarks of our President and the testimonies that have been borne. It does not appear that the Church of Jesus Christ of Latter-day Saints is at the point of decay. I believe the presence of this vast audience is a testimony that the work of God is not going to decline. The great distinction between the work of God and that of man is, that His works never decay, while mortal man's work bears in it the elements of destruction. God's works are eternal.

I have been reflecting lately upon the accusation which the Saints have been subjected to by those who know them not, with reference to their loyalty as citizens. We are told in public print that we advocate the union of church and state; that our doctrines tend to form the idea that the Church must be dominant, and that the allegiance of its members is given to the Church. Now I do not see how an individual can feel loyal to any government unless he is loyal to the maker of that government. He is most ready to defend the constitution of the land, who is ready to conform to the laws of the Maker of the world.

We should not be judged by those who know us not and whose object is to vilify us. No person jealous of our prosperity can be a just judge. I recently read in an anti-Catholic paper a serious charge made by an apostate from the Catholic church, intended to prove that President Lin-

coln was assassinated by Catholics, and that the deed was sanctioned by the Pope. I merely refer to these statements, but I have long since learned that assertions from apostates must be received with great allowance. I am not prepared to believe that the Catholics would have a priesthood guilty of a crime so damnable. I do not wish to dwell upon this except to show that there is a tendency among apostates to speak evil against their former associates.

I now wish to refer to the doctrines of the Church, and to show that the revelations do not teach a union between church and state. We should be judged by our own writings, and not by those who are prejudiced against us.

The speaker quoted from the Doctrine and Covenants, section lviii: 29, and following, and also Sec. ci: 76, 80. There is not space at command for the insertion of the quotations.

Here the Lord says distinctly that He established the constitution of the land, in order that liberty and freedom should be extended to all. His command to the people is to obey the laws of the land. God has clearly drawn the line between the boundaries of civil government and freedom of worship.

The speaker proved this from Jer. xxvii, where it is stated that God had made the king of Babylon the ruler over the kingdoms of the world. Now there were among the rulers of the empire, three young Hebrews. These, we must presume, knew that the king held his authority from God. And yet, when the monarch commanded them to worship the image he had erected they refused, and the event has been recorded in order to show us that there was a clear distinction between the freedom of worship and civil government. The king was told by these young men that they did not know whether God would protect them or not, but this they knew, that they would not worship the image. They felt that the king in commanding them to do so had overstepped his bounds. Well, the heat of the fiery furnace was intensified, but the three young heroes were delivered and the result was that the haughty king praised and glorified God, who was able to deliver His faithful servants from the greatest peril.

Daniel, too, was cast into a lion's den, having been entrapped by those who were jealous of his prosperity, but this king was soon led to recognize the true facts in the case, and he decreed that the vile plotters should receive the penalty which they had intended for Daniel. They were, therefore, with their whole families, cast before the lions, and the bones of the wicked were crushed between the teeth of the wild beasts.

Our Savior, also, when His enemies sought to entrap Him in order to put Him into the clutches of the law, distinctly defined the difference between that which belongs to God and the civil government. He was asked if it was right to pay tribute to the emperor, and His answer was, "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's."

When, in the fourth century, Constantine attempted, by imperial decree, to unite church and state by making the Christian religion the state religion, the evil effects of the unauthorized alliance commenced at once to

appear, and finally culminated in the bloody Inquisition, in which, it is said, sixty millions of people fell victims to religious persecution. The history of the Paulines, Waldenses, Huguenots, Covenanters and others, show how tragic and cruel that persecution was. In the establishment of this government, with its inspired national charter, God put a check to the fruit of that unholy alliance, and reaffirmed the divine words of Christ, "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's." Should the first amendment to the Constitution ever be over-ridden, sorrow and bloodshed cannot fail to follow, and the history of the past will be repeated.

We are not disloyal to the Constitution, the greatest charter of liberty ever given to man, for we know that this was given by inspiration, and this grand instrument prohibits the enactment of laws against liberty of worship. Yet there are associations in this republic which ask for that which we are accused of doing.

The speaker related some incidents connected with the Sunday laws which have been framed especially to invade the rights of one class of people. "Let the eyes of the nation," it has been said, "cease to look at the mote in the eye of Utah and turn to the beam in the eyes of others." For the question of church and state is really before the nation. The following extract was read to illustrate the situation:

Again, the National Reform Association propose to turn this government into a kingdom of Christ, and the Woman's Christian Temperance Union in national convention in 1887 said: "The Woman's Christian Temperance Union, local, state, national and world-wide, has one vital organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's King in its realm of cause and effect, King of its courts, its camps, its commerce—King of its colleges and cloisters—King of its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics." In conformity with the above idea national reformers have bestowed upon the Savior the title of The Divine Politician.

Here we see that the Women's Christian Temperance Union endorse the idea of the National Reform Association, to turn this government into a kingdom of Christ.

God has given the laws of the Church, and in them He commands us to obey the law of the land. We have proven our loyalty in many ways. We know that God lives, that Christ lives, and that He stood on the pulpit in the Temple at Kirtland, proclaiming that He who died now lives. It is because we believe this and are willing to bear testimony to the truth thereof that we are accused of disloyalty. But we are not disloyal. We were driven from Kirtland, from Jackson County, Missouri, and from Nauvoo, and we came out to this wilderness, then Mexican territory, and planted the flag of our country, the emblem of liberty, on Ensign Peak. We then knocked at the door of the nation for admittance into the Union. The speaker depicted the loyalty of the people and predicted the triumph of truth, of liberty and the glorious work and destiny of the Saints. It will yet be shown, when millions flock to the banner of liberty, that our hands never wavered. Then we will no longer be objects of suspicion,

and may God speed the day. Then we will not retaliate, but like Joseph of old, we will throw our arms around those who sold us and weep for joy at the re-union between us.

The choir sang:

Let the mountains shout for joy,

and the whole congregation afterwards joined in singing the Doxology.

Benediction by Apostle Heber J. Grant.

2 p.m. Singing by the choir and congregation:

Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation.
Kings shall extol him and nations revere.

Prayer by Elder Seymour B. Young.

The choir sang the anthem:

How beautiful upon the mountains.

The Sacrament was administered, the Priesthood of the Seventeenth and Eighteenth wards officiating.

PRESIDENT GEORGE Q. CANNON

addressed the Conference. He read from the writings of Abraham—as they appear in the Pearl of Great Price—the passage showing how the father of the faithful was called of God, and the feelings that animated him, his great desire being to become a producer of righteousness. Among the points of the discourse were the covenants of God, through the Priesthood, with the fathers, and their effects upon the latter's posterity; the origin, earthly mission and destiny of man, as made clear to the Saints by revelation; the objects of the Saints in building holy temples, chief among them being the performance therein of sacred ordinances which would, as the work progressed, bind the human family together from Adam to the latest generations; the fulfilment of the covenants made by the Lord with ancient Israel concerning their descendants in these days, which were about to begin to be fulfilled; the comprehensive nature of the Gospel, its saving power reaching the dead as well as the living. The concluding part of the remarks was devoted to showing the necessity of young men in the community marrying, and of the ordinance of marriage being performed in the way in which God has appointed—by His authority. A synopsis of the discourse could not give an adequate idea of it, therefore there is no attempt to present one.

APOSTLE HEBER J. GRANT

said he rejoiced at the testimonies which had been borne by his brethren during this Conference. There was no joy that the Latter-day Saints had ever felt equal to that experienced by those who, while abroad, proclaimed the principles of the Gospel. The bringing of souls to a knowledge of the truth, laboring for the upbuilding of God's kingdom, was the greatest work that they as Latter-day Saints could be engaged in. If the Elders of Israel were as ready and willing to respond in all matters as they were to go forth and preach the Gospel to mankind, no power on earth or in hell could retard the onward progress of this work. Indeed, there existed no power that could check it now, even though they might be negligent

in some things. But they, as a people, would move forward with greater rapidity if they were as faithful in all other directions as that in which he had mentioned. Call on a Latter-day Saint for a donation of a few hundred dollars, and he would sometimes hesitate, and many a time refuse, to respond to the call. Ask the same man, however, to make a sacrifice of his time for several years, and neglect his business in order to enable him to proclaim abroad the principles of the Gospel, and, as a rule, he would yield cheerfully.

It had been remarked that some persons felt that the work of God was decaying, that the Church had not the same power it formerly possessed, and that those holding responsible positions in it had not the same influence. He wished to bear his testimony that this assertion was not true, and in proof of his refutation the speaker pointed to the crowded condition of the Tabernacle that day, as well as the overflow congregation in the adjacent building. People were occasionally heard to say, "Oh, that we could have the meetings of former days, and the same joy that accompanied them." When he heard an individual making a remark of that kind, he at once recognized that the Spirit of God no longer dwelt with him. He himself had never known the day when he rejoiced more in the principles of the Gospel than now; and this should apply to all who faithfully kept the commandments of God. There was no stronger evidence of neglect of Christian duty than for a man or woman to be longing for the testimony of the Spirit previously enjoyed.

A man might now and again be heard to say, "Tithing—I am sick and tired of hearing about it; why cannot they talk of something else?" Such a remark as that plainly told the nature of the individual who uttered it; for he defied them as Latter-day Saints to find the man who lived strictly up to what was required of him in a religious sense, and who was himself obeying the law of tithing, that was ever tired of hearing that principle talked of.

There were some persons who asserted that they did not believe in the existence of a God; but no man on the face of the earth could say this in all honesty. There was something in the heart of every man that told him there was a God; no human being was ever born without a spark of divinity in his nature. A man denied his own very existence when he undertook to declare "There is no God." The apostate "Mormon"—he who had once received a testimony of the truth and then turned away from it—realized that there was but one hope for him, and that was to destroy the work of God. In the course of conversation some time ago, a gentleman said to him, "Mr. Grant, the great objection I have to your religion is that when a man has once been a Mormon, and then turns away from it, he can be nothing else. Outside of your Church he can be a good Methodist or good Episcopalian to-day, to-morrow he can be a good Congregationalist, and next day a good Baptist; but if a man turns away from Mormonism, why he has no religion, he has no faith, and he is a pagan." His reply to this was, "My friend, the strongest testimony on earth to the reasoning faculties that I possess as an individual, as to the truths of Mormonism so-called, is this very condition of the apostate

Mormon." It was a fulfilment of the scriptures. When men had received the light and that light went out, how great was the darkness!

When men had once known that the Gospel was true, and then through sin and iniquity lost the Spirit, their lives were beclouded; they realized that they had left the truth; and that was the reason why they would not join with any other religion. When men proclaimed against the Gospel and displayed a feeling of vindictiveness against others, their minds were lit up, not by the Spirit of God, not by the light and intelligence which came from heaven, but by that which came from beneath.

He prayed to God to help the Latter-day Saints to be true to their covenants and to direct their steps aright.

The choir sang the anthem:

Grant us peace, O Lord.

Benediction by Apostle John Henry Smith.

[TO BE CONTINUED.]

A YOUNG CUCKOO'S PERFORMANCE.

IN an article "Concerning the Cuckoo" in *Longman's Magazine*, an interesting account is given of the cuckoo's well-known, and seldom-seen, performance. The surprising and exceptional nature of this phenomenon, and in some measure also the difficulty of accepting the explanation usually given of the origin of the instinct in the young bird, must be held to account for the disposition shown to accept accounts of it with reserve. One of the most graphic sketches of the occurrence by an eye-witness is that in Mr. Gould's "Birds of Great Britain." The account by Mrs. Blackburn, who watched the movements of the young cuckoo, is full of interest. The nest under observation was that of the common meadow-pipet, and it had at first two eggs in it besides that of the cuckoo. "At one visit," continues Mrs. Blackburn, "the pipets were found to be hatched, but not the cuckoo. At the next visit, which was after an interval of forty-eight hours, we found the young cuckoo alone in the nest, and both the young pipets lying down the bank, about ten inches from the margin of the nest, but quite lively after being warmed in the hand. They were replaced in the nest beside the cuckoo, which struggled about until it got its back under one of them, when it climbed backwards directly up the open side of the nest, and hitched the pipet from its back on to the edge. It then stood upright on its legs, which were straddled wide apart, with the claws firmly fixed half-way down the inside of the nest, among the interlacing fibres of which the nest was woven, and, stretching its legs apart and backwards, it elbowed the pipet fairly over the margin so far that its struggles took it down instead of back into the nest. After this the cuckoo stood a minute or two, feeling back with its wings, as if to make sure that the pipet was fairly overboard, and then subsided into the bottom of the nest." The ejected bird was replaced, but on again visiting the nest on the following morning both pipets were found dead out of the nest. Mrs. Blackburn continues: "The cuckoo was perfectly naked, without the vestige of a feather, or even a hint of future feathers; its eyes

were not yet opened, and its neck seemed too weak to support the weight of its head. . . . The most singular thing of all was the direct purpose with which the blind little monster made for the open side of the nest, the only part where it could throw its burden down the bank. I think all the spectators felt the horror and awe at the apparent inadequacy of the creature's intelligence to its acts that one might have felt at seeing a toothless hag raise a ghost by an incantation. It was horribly uncanny and gruesome."

FACTS AND EVENTS.

Ten negroes and one white man were killed on May 24, in the Pratt mines, at Birmingham, Alabama, by an explosion of gas.

An earthquake occurred in Italy on the night of June 7, and four persons were killed and a number injured. The damage to property was considerable.

News from Morocco states that the slave trade continues there. Two hundred persons were sold publicly during April. Three children were recently offered for sale in Mogador, one being sold and the others taken to the interior to fetch better prices.

On the morning of June 7, all the employes of the omnibus companies in London went out on strike. They demanded a reduction of time to twelve hours' work per day. Traffic and business was seriously affected by this movement, but the strikers generally had the sympathy of the public, who condemned the omnibus companies for requiring more than twelve hours' work a day from the men.

A Shanghai telegram of May 27 describes the popular movement at Nankin against foreigners as spreading with alarming rapidity. Following upon the outrages already reported, the Christian mission-houses at Nankin have been pillaged, the inmates narrowly escaping with their lives. The British cruiser *Porpoise* has started for Nankin, and Chinese troops have also been despatched thither.

On May 24 Queen Victoria celebrated her seventy-second birthday. She is now the oldest reigning sovereign in Europe, except the king of Denmark, who is her majesty's senior by one year. Her age has been exceeded by only two English sovereigns, George II, who lived for seventy-seven years, and George III, who died at eighty-two. On June 20 Victoria will have reigned fifty-four years, or longer than any other English sovereign except two—Henry III and George III.

On the evening of Saturday, June 6, Sir John Alexander Macdonald, the Canadian Premier, died at Ottawa. He was born in Glasgow, Scotland, January 11, 1815. His father removed, with his family, to Canada, five years later. The late Premier was a statesman of great ability, and to his patriotic labors of the past half century is Canada largely indebted for her progress and prosperity. He was a staunch supporter of the imperial government, and has been the leader of the conservative party in the dominion since 1867.

The Rev. Sam. Small has resigned his position as president of the Methodist University in Ogden, but the quarrel between him and the board of directors still continues. Here is what Small says in a letter about Rev. J. Wesley Hill, one of the board: "I here reiterate that this said Rev. J. Wesley Hill is the most infamous and versatile rascal outside of any penitentiary, false in word and oath to his wife, and his God, and a hypocrite in every private relation and public function. I am ready to prove him all this." Of the other directors Small says: "As co-operators with J. Wesley Hill they are also co-operators in his infamy. They are a disgrace to the Christian ministry and polluters of the Methodist pulpit." The directors are little, if any, more tender in expressing their opinions of the Rev. Small. The exhibition of affection between these Methodist brethren is decidedly interesting if not comforting.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 15, 1891.

FINAL DECISION IN THE CHURCH PROPERTY CASE.

A TELEGRAM from Washington gives the following statement of the final decision of the Supreme Court of the United States in the suit for Church property:

When the Supreme Court last term upheld the constitutionality of the Edmunds law by which the property of the late corporation of the Church of Jesus Christ of Latter-day Saints, otherwise known as the "Mormon" Church, was escheated to the United States, it found itself in a somewhat embarrassing position. The doctrine of escheat was quite unknown in this country and no purpose considered laudable and proper of a similar nature to that for which the property was formerly used was known for which the property could be devoted. The court, therefore, instead of sending the decree down, withheld it, a strong intimation being conveyed of the desire of the court that Congress should, by law, direct a disposition to be made of the property. Congress having failed to adopt the suggestion, the court, through Justice Bradley, on May 25, 1891, made a final order in the case and modified in some respects the decree it entered at last. The modification made recites that the "Mormon" corporation having been dissolved, there does not exist now any trust or purpose within the objects and purposes for which the personal property was originally acquired, for which any part of the personal property could be used or dedicated that are not in part opposed to public policy and good morals; and furthermore that there does not exist any person or corporation legally entitled to any of the personalty as successors of the late Church. The decree then says the personal property having devolved to the United States, it should be devoted to such charitable uses, lawful in character, as may most nearly correspond to its former destiny, unless in the meantime Congress shall otherwise direct, or shall report some scheme which shall meet the approval of the court for a disposition of the property. The decree finally directs that the property and all accumulations remain in custody of the receiver until otherwise ordered, and that out of it the costs of suit and receivership be paid. The Utah supreme court is directed to take the necessary proceedings.

This finally disposes of the question so far as the principle of confiscation is concerned, though it leaves a way open for further litigation on minor matters. The statement that there does not now exist any trust or purpose, for which the personal property can be used, that is not opposed to good morals, is wholly untrue. The main interest, however, has centred in determining the issue whether the government could legally seize upon

the property of its citizens without rendering due compensation therefor. The highest tribunal in the United States says it can, and that with Congress lies the disposal of the property of individuals or corporations. Those who are interested in the welfare of the republic cannot but lament over the introduction of such a dangerous doctrine, which justifies robbery. By the position it has assumed, the American government has, to use plain language, declared itself a common thief, whose respect for the property rights of others is no greater than that of the ordinary highwayman.

The sentiment of the better class among Americans was opposed to this species of brigandage, but the scheming of wicked men used the popular prejudice to carry out this great wrong. The justice of God, however, follows nations as well as individuals, and the Ruler of the universe will mete out judgment to those who rob and despoil their fellow-beings.

So far as the Latter-day Saints are concerned, the loss of property does not change their determination to serve the Lord. Their faith is not weakened nor their diligence relaxed, but they press steadily on, acknowledging the hand of God in all things, and trusting implicitly in His wisdom, and mercy, and truth. J. H. A.

RELEASES.—Elder J. J. Friedrich is honorably released from his labors as President of the Belgium Conference in the Swiss and German Mission, to return home.

Elder Fred. Gfrorer is honorably released from laboring as Traveling Elder in the Swiss and German Mission, to return home.

Elder Evan S. Morgan is honorably released from laboring as Traveling Elder in the Welsh Conference, to return home.

ARRIVALS AND APPOINTMENTS.—The Guion steamship *Alaska* arrived from New York on Sunday, June 7, having on board as missionaries to labor in the British Mission, Elders Sidney B. Clawson and T. A. Clawson, of Salt Lake City.

Dr. James E. Talmage, principal of the Latter-day Saints' College in Salt Lake City, was also a passenger on the *Alaska*. He will attend a meeting of the Royal Microscopical Society, of which he is a member, in London, and will spend a few weeks visiting on the continent.

Elders Sidney B. and T. A. Clawson are appointed to labor as Traveling Elders in the London Conference.

IN a letter reporting his labors in the Leeds Conference, Elder Wm. H. Evans, who has been released from the presidency of the conference to return home, says: "I have found the Saints of this conference to be a kindhearted people, and their doors have ever been open to the servants of God. The Elders laboring with me are good, energetic men, who are striving to the best of their ability to get the Gospel before the people. They have been ready at all times to assist in strengthening the Saints, and to spread the truth in this part of the Lord's vineyard. At the present time they are laboring in Leeds, Hull, Keighley, Halifax and Clayton. I take this opportunity of thanking the Saints of the Leeds Conference, and all I have been associated with, for their many acts of

kindness toward me, and I pray that God may bless them and hasten the day when they may be gathered to the peaceful vales of Zion, and be made partakers of the blessings to be obtained there."

MANCHESTER CONFERENCE.—The Manchester Conference will convene at the Doe Hay Assembly Hall, Cawdor Street, off Egerton Street, Farnworth, near Bolton, on Sunday, July 26, 1891. Meetings will commence at 10:30 a.m. and 2:30 and 6 p.m.

BIRMINGHAM CONFERENCE.—Meetings of the Birmingham Conference will be held at Hockley Chapel, Hunter's Vale, off Farm Street, Birmingham, on Sunday, July 5th, 1891, commencing at 10:30 a.m. and 2:30 and 6:30 p.m.

WELSH CONFERENCE.—On Sunday, July 5th, 1891, the Welsh Conference will be held at The Public Hall, Queen Street Arcade, Cardiff. Meetings will commence at 11 a.m. and 2 and 6:30 p.m.

CONFISCATION OF PROPERTY IN THE UNITED STATES.

THE principles of sovereignty and paternalism announced for the United States government by the Supreme Court in its decision in the case of the Latter-day Saints' Church property, which was discussed last week, are of more consequence to the American people at this time than appears in the mere enunciation of the principles; though in that, as we have seen, there is accomplished, as far as the court can go, a total revolution in the principles of government which were established by the makers of the American Union. This can be more clearly illustrated by following the lead suggested by the court. It will be remembered that the court cited Rome as one of the authorities for the position which was taken in the decision; and by a brief examination of the Roman governmental system, in its principle and in its workings, in connection with certain claims and movements which are becoming quite popular in this country, the full meaning of that decision can be more clearly discerned.

In the Roman system the government was supreme, absolute, paternal and divine. "The idea of the state was the highest idea of ethics; and within that was included all actual realization of the highest good; hence the development of all other good pertaining to humanity was made dependent on this."—*Neander.* Man with all that he had was subordinated to the state; he must have no higher aim than to be a servant of the state; he must seek no higher good than that which the state could bestow. "The first principle of their law was the paramount right of the state over the citizen. Whether as head of a family, or as proprietor, he had no natural rights of his own; his privileges were created by the law as well as defined by it. The state, in the plenitude of her power, delegated a portion of her own irresponsibility to the citizen, who satisfied the conditions she required, in order to become the parent of her children; but at the same time she demanded of him the sacrifice of his free agency to her own rude idea of political expediency."—*Merivale.*

It is very evident that in such a system there was no place for individuality. The individual was a part of the state. There was no such thing as the rights of the people. The right of the state only was to be considered, and that was to be considered absolute. "The more distinguished a Roman became, the less was he a free man. The omnipotence of the law, the despotism of the rule, drove him into a narrow circle of thought and action, and his credit and influence depended on the sad austerity of his life. The whole duty of man, with the humblest and greatest of the Romans, was to keep his house in order, and be the obedient servant of the state."—*Mommsen.*

Thus every Roman citizen was a subject and every Roman subject was a slave. It would be difficult to conceive of a system of government whose principles were more radically opposed to those of the United States than were these.

As the state was paternal the emperor was father of the people; and as such he gave to the people land, he fed them, he gave them money, in short he dealt with them as a father with his children. But even before there was an emperor this principle was the principle of the government. The only change from the times before the emperors to the times of the emperors, was that in the imperial authority there was merged in one man that which before pertained to the government composed of the senate, consulate, and tribunate.

In the days of Tiberius Gracchus, B. C. 133, the public lands were leased by the government to capitalists. And although there was a law which forbade any single holding of more than three hundred and thirty-three acres, the law was of ancient standing and had been gradually disregarded until practically it was forgotten, and the capitalists had entirely monopolized the public land, which they cultivated by slave labor, and the citizens without capital being unable to compete with capital in control of slave labor, were virtually crowded off the land. Tiberius determined that the monopolies should be broken and that the public lands should be restored to the citizens. It was done, and within two years the commissioners appointed to distribute the land had settled forty thousand families upon public lands which the monopolists had been obliged to surrender. But the commissioners soon became unpopular. Those who were compelled to resign their lands were exasperated, of course. On the other hand, those to whom the land was given were not in all cases satisfied. It was certain that some would be given better pieces of land than others, and that of itself created jealousy and discontent.

But the greatest trouble was, that in the great majority of cases it was not land that they wanted, in fact it was money that they wanted first of all; and although the land was virtually given to them and well improved at that, they could not get money out of it without work. It had to be personal work, too, because to hire slaves was against the very law by virtue of which they had received the land; and to hire freemen was impossible: (1) because no freeman would work for a slave's wages—that, in his estimate, would be to count himself no better than a slave; and (2) the new landed proprietor could not afford to pay the wages demanded

by free labor, because he had to meet the competition of the wealthy landowners who worked their land with slave labor.

The only alternative was for the new landholders to work their land themselves, and do the best they could at it. But as the money did not come as fast as they wished, and as what did come was only by hard work and economical living, many of them heartily wished themselves back amid the stir and bustle of the busy towns, working for daily wages, though the wages might be small. The discontented cries soon grew loud enough to give the senate its desired excuse to suspend the commissioners and then quietly to repeal the law.

Ten years afterward the same thing had to be done over again. This time it was accomplished under the leadership of Caius Gracchus, brother of Tiberius; but it was not enough that he should restore the land law that had been secured by his brother. That law, even while it was being worked at its best, was satisfactory to but few of its beneficiaries. The law was restored, it is true, but the prospect of leaving Rome, and going perhaps to some distant part of Italy to engage in hard work, was not much of a temptation to men who had spent any length of time in Rome, involved in its political strifes, and whose principal desire was to obtain money and the means of subsistence with as little work as possible. It required something more than the restoration of the land law to satisfy these, and Caius granted it.

With the "enthusiastic clapping" of every pair of poor hands in Rome, he secured the passage of a law decreeing that there should be established in Rome public granaries to be filled and maintained at the cost of the state, and that from these the wheat should be sold to the poor citizens at a merely nominal price. This law applied only to Rome, because in Rome the elections were held. "The effect was to gather into the city a mob of needy, unemployed voters, living on the charity of the state, to crowd the circus and to clamor at the elections, available no doubt immediately to strengthen the hands of the popular tribune, but certain in the long run to sell themselves to those who could bid highest for their voices."—*Froude.*

This same thing was repeated over and over before the government became merged in an emperor. In fact it became necessary to repeat it; because, although it was easy enough to distribute the land, it was not so easy to keep it distributed. Those to whom the land was given lived far beyond their means, and as the public granaries were open and the poor citizen could get the main part of his living for nothing, those who received the land for nothing were not likely to cultivate habits of economy. Their lands were soon mortgaged and at last forfeited, falling back into the hands of the capitalists who, in the nature of things, at each successive turn became monopolists.

Thus at last the distribution of the land became an old story, the distribution of grain still remained a fixture, and as money had to be paid by the government in order to give to the citizen either land or grain, there next naturally grew up the demand that the money should be given direct to the citizen, and in the eyes of demagogy, political necessity

justified this step. Cæsar gave to each soldier about one thousand dollars, and to each citizen about twenty dollars with house rent free for a year. In addition to this he provided a magnificent feast for the citizens who were supported by the public grants of grain. Twenty-two thousand tables were spread with the richest viands, from which the two hundred thousand state paupers feasted, while from hogsheads the finest wine flowed freely.

Then came Augustus, the emperor in whom was merged all that pertained to the state and the people. He was *parens patriæ*. So long as Rome was in the full tide of conquest, subduing populous and wealthy countries, levying upon them enormous tributes, robbing their treasuries, and rifling their temples, there was always money in the Roman treasury to furnish the lands, the grain, or even the ready money which occasion might demand. But when the era of conquest ceased, as it did with Augustus, then also ceased the abundant supply of money. So far from the demands ceasing, however, they went on as before. As the demands were imperative, the money had to be secured from some source, and as now it could no longer be secured by conquest, it had to be secured by other means, and other means were employed.

[TO BE CONTINUED.]

DARK CELLS IN A CHILIAN PRISON.

In Santiago, Chili, is a penitentiary which is considered a model in its way among the people of that South American republic. There prisoners are classified and taught trades, and are subjected to the sternest discipline. With more civilized nations, however, the methods of Chilian executors of the law would be regarded as barbarous and revolting, especially in regard to those prisoners who, for crimes of a serious nature, are condemned to solitary confinement in the "dark cells." The well known correspondent, Fannie B. Ward, was permitted to view these cells, and describes them as follows: Under the massive arches of the enormously thick walls, where perpetual twilight reigns even in the outside rooms, are inner cells, two feet wide by six feet long, destitute of a single article of furniture. Until recently those confined in them were walled in, the bricks being cemented in places over the living tomb. Now there is a thick iron door, which is securely nailed up, then fastened all around with huge clamps, exactly as vaults are closed in the Santiago cemetery; and over all the great red seal of the government is placed—not to be removed until the man is dead or his sentence has expired. The tiny grated window is covered by several thicknesses of closely-woven wire netting, making dense darkness inside, so that the prisoner cannot tell night from day. There is no ventilation, except through this netting, and no opening whatever to the tomb. Low down in the iron door, close to the ground, is a tiny sliding panel a foot long and two or three inches wide, arranged like a double drawer, so that food and water may be slipped in on shallow pans and the refuse returned. Twice in twenty-four hours this panel is operated; and if the food remains untouched a certain number of days, it

is known the man is dead, and only then can his door be opened unless his time has expired. If the food is not eaten for only two or three days no attention is paid to it, for the prisoner may be shamming; but beyond a given length of time he cannot live without eating.

Not the faintest sound nor glimmer of light penetrates these awful walls. In the same clothes he goes in, unwashed, uncombed, without even a blanket or a handful of straw to lie on, he languishes in sickness, lives or dies, with no means of making his condition known to the outside. He may count the lagging hours, sleep, rave, curse, pray, long for death, dash his brains out, go mad if he like—nobody knows it. He is dead to the world, and buried, though living. Six months is the usual sentence, and until lately two years have been the limit. They told us that but one man has ever been known to live a year, and the majority do not outlast the second month. Those that survive the six months are almost invariably driveling idiots or dangerous maniacs. The door is always open at night, when the sentence has expired, because in his enfeebled condition after long darkness, the glare of day would be torture, if not death. They expect to find the wretch stone blind, emaciated to the last degree, unable to stand, hair and beard grown long and as white as snow, nails like talons, and garments rotten with mould.

One man of education and refinement kept himself in tolerable condition through his half-year of solitary confinement by means of a handful of melon seeds. As he was going in somebody gave him part of a musk melon. Strange to say, it was not taken from him, and he carefully hoarded the seeds, which he put to a variety of ingenious uses. With them, and reckoning from the number of times the food pan slid in and out, he contrived to keep track of the number of days of his incarceration; he invented games of "solitaire," which he played thousands of times in the darkness; and to vary the dreadful monotony he would throw away the precious handful and grope around on his hands and knees until they were all re-collected. He says that to those little seeds he is indebted for his almost miraculous escape from insanity, idiocy or death.

On the day of the visit to the Santiago penitentiary there was one man in solitary confinement, under two years' sentence, whose time had expired within seven weeks. It was the only case on record and a marvel to all who were acquainted with it. A great deal of speculation is rife as to what the poor wretch will be like when the door will be opened, if he manages to exist so long; blind, no doubt, and hopelessly ruined in health and intellect, if he does not die of the shock of liberation.

UTAH NEWS.

(Summarized from Territorial papers.)

On May 21, the schools and public meetings in Beaver City were ordered closed, by proclamation of the mayor, owing to the prevalence of diphtheria.

The educational board of Salt Lake City has issued an address to the voters of the municipality, asking them to vote $600,000 bonds, in addition to the regular tax, for the benefit of the city schools.

Bishop Tanner having resigned his office in the Third Ward of Provo, on May 17 Richard S. Gibby was selected by the Stake Presidency, and ordained as Bishop.

On May 28, two libel suits, for $30,000 each, were filed against the Salt Lake *Tribune*, by Amos Fenstermacher, who was accused by the paper of turning a little girl out to die.

In the Territorial committee appointed by the newly organized republican party in Utah, there appear the names of Hons. John Henry Smith, James Sharp, and H. M. Wells.

At an indignation meeting of citizens, principally Methodists, at Ogden on May 23, resolutions were adopted denouncing the Rev. Sam. Small for using funds of the Methodist university.

The Utah Commission has redistricted the Territory for the members of the next legislature. The work has given much dissatisfaction to the people, because of the evident unfairness of the apportionment. Its legality may be tested in the courts.

At Salina, May 26, a young man named John Brown strangled his wife to death and then tried to commit suicide, but was arrested before he could accomplish his purpose. He pleaded guilty to a charge of murder in the first degree, and was sent to the penitentiary to await the grand jury's action.

Joseph S. Fretwell, of Uintah, Utah, was shot and killed at Raville, Montana, on May 19. Three laborers at Corey Brothers' railway camp came in to kill the foreman, Dan. Lyons, and Mr. Fretwell was shot in the melee. He leaves a wife and six children. The murderer was arrested.

Professors George Careless, E. Beesley, C. J. Thomas, Anton Pedersen and other leading musicians in Utah's capital have organized the Salt Lake Tonic Sol-fa Society, and propose establishing classes and giving public lectures, with a view to having the tonic sol-fa notation more extensively adoptted by he people.

It has been discovered that the Rev. Sam. Small, who has until recently been president of the Methodist University in Ogden, has been selling to fellow clergymen in the east tracts of land to which he claimed to have a title, but which in fact he never had any interest in. Several who have been thus duped have reported themselves in making inquiries for the property.

The Salt Lake *Herald* has been sold to a company of democratic capitalists, and on May 21 came out as the organ of the democratic party. R. C. Chambers is president of the new company. Hon. Heber J. Grant is vice-president; Hon. John T. Caine, Judge Smith, Col. J. R. Winder and others, members of the old company, are also with the new organization. The new board of directors includes Judge Judd and Joseph L. Rawlins.

On May 29, the committees of the people's party in Salt Lake County held a meeting and adopted the following resolution, which follows a preamble stating that the conditions which required the organization and maintenance of the people's party had ceased to exist: "Resolved, that it is the sense of the people's county central committee, the precinct committees and the officers of the political clubs in Salt Lake County, that the people's party should be dissolved, and its members left free to ally themselves with the respective national parties, according to their individual preferences."

The closing exercises of the Latter-day Saints' College, fifth collegiate year, took place on May 21. The enrollment of students during the year was 265. The Stakes represented were: Salt Lake, Sanpete, Kanab, Box Elder, Parowan, St. George, Sevier, Millard, Beaver, Utah, Tooele, Weber, Davis, and Bear Lake; there were also students from Idaho and Mexico. The Church standing of those in attendance was: Seventies, 6; High Priest, 1; Elders, 15; Priests, 16; Teachers, 12; Deacons, 41; lay members, 173; not baptized, 1. The exercises and the report showed the college to be in a most gratifying condition. When the order of business was completed, the students were addressed by Presidents Wilford Woodruff and George Q. Cannon.